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WILLIAM A. DREW, Editor.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

Sharon, Mass. March 4, 1830.

DEAR SIR,—Though I have never had an opportunity of an acquaintance with you; and, perhaps, may never meet you till that great meeting before the bar of God; yet, at the earnest request of your respected, aged and now very feeble mother, I am induced to address you. She seems not to have any particular disorder upon her, but is evidently nearly worn out with the infirmities of old age. She is now, for the most part, confined to her bed, and, with what may probably prove to be her last sickness. It is not likely you will see her till the mother and the son meet at the judgment day. Though her body is feeble, she still seems to possess a perfect use of the faculties of her mind, enjoys a good degree of religious comfort, and indulges what I trust, is a good hope of a preparation for heaven by repentance for sin and faith in her Redeemer. I believe it the opinion of her most intimate friends, that during her present sickness, her mind has been very much directed towards the subject of religion; that she has been much engaged in self-examination; and, that her views and exercises have been growing more spiritual and satisfactory. As I was sitting by the side of her bed a few days ago, she said to me, "I have a son down at the Eastward, that I expect has embraced the Universal doctrine. I feel very anxious about him. I wish you would write to him upon the subject. Perhaps you may say something that may be of use to him."—And now, dear sir, whatever I may say, I beg you to receive as in accordance with what will doubtless prove one of the last requests of your beloved mother, and elicited, I trust, with no other feelings than a spirit of benevolence on my part. Did I not wish you well, I surely would not take pains to write to one I never saw, nor, perhaps, ever shall see in this world.

I understand you embrace the idea, that all will be happy after death. And now, sir, in regard to this sentiment, shall I ask you in the first place to take a little time to look back, and endeavor to see in what manner your mind was led to it. Think of the general drift of the Scriptures—the condition of man after death, and then see if it could have been from that source that you derived the belief, that there is no punishment hereafter. Will it not be the part of wisdom for you to endeavor to ascertain whether it was not the reading of other books, or some other means besides reading the Bible, which ever led you to think of such an idea, that all will go to heaven and be made happy after death. As it will finally prove of no avail to deceive ourselves, will you not with deliberation and prayerfulness inquire, whether you were not led by other means beside the Bible to embrace that doctrine; and then go to the Bible and endeavor to gather passages which might seem to support it? And will you not examine those places with greater care which, you have supposed, go to support that doctrine? For the plain truth is, that those passages which are quoted to support the doctrine, upon careful examination, will be found to have no reference at all to it. For instance, the passage in Corinthians, "Even so in Christ shall all be made alive," with no propriety can be made to refer to any thing but the resurrection of the body. For the Apostle is speaking of nothing else in the connection. And so it might be easily shown, that all the other passages made use of to support Universal Salvation have no reference at all to that subject. Some of them refer to the extensive provisions of the atonement without intimating that all will partake of them; as when Christ is called "the Saviour of all men." Other passages describe the divine feelings towards the salvation of men in itself, considered, without reference to any other connections, as where it is said, "who will have all men to be saved," meaning the same as where the Almighty declares, that he hath "no pleasure in the death of the wicked," which expression plainly implies, that there is a death to which such are exposed. The Almighty has no pleasure in any of the miseries of man in this life, and still sees best, all things considered, to inflict them. Other passages, which were plainly intended to apply only to Christians, are made to apply to all. You must be aware that the plain sense of the Scriptures must be our only safe guide in all religious concerns. And for the reception and improvement of this plain, obvious meaning, we must at last account, whether we regard it or not. When there are so many passages which teach the doctrine of a future punishment for the impenitent, is it possible you can reject them all? Be intreated to examine these passages again; and especially two which I will mention. One is in the 16th chap. of Luke, and describes the different conditions of the wicked rich man and the poor but pious Lazarus after death. "The rich man also died, and was buried, and in hell he lifted up his eyes being in torments."—What surly could be intended by this description, if not to represent the misery of

the impenitent after death. To make it speak any other language must be to wrest and pervert it. I will mention another passage as descriptive of future punishment for the wicked. That is our Saviour's description of the judgment day in the 25th chap. of Matt. "These," (evidently meaning the impenitent) "shall go away into everlasting punishment." Now to pretend that these passages refer to any thing else beside the future misery of the wicked is utterly in vain. We might just as well pretend, that the passages mean something else, that speak of the being of a God. As, after death the filthy will remain filthy still, and the character of the impenitent will be fixed forever; so will such forever deserve and receive punishment. The last passage referred to, says, "These shall go away into everlasting punishment." Now the word in the original Greek for everlasting is the very same as the one rendered eternal in the next sentence with reference to the happiness of the righteous. Other language of Scripture upon the eternal duration of future punishment is this, "Where their worm dieth not, and the fire is not quenched." "He that believeth not shall not see life, but the wrath of God abideth on him." "The smoke of their torment ascendeth up forever and ever." Now all that understand the use of language know, that if any form of speech expresses eternal duration, it is such as above quoted. The Bible says, (Heb. x. 31.) "It is a fearful thing to fall into the hands of the living God." But, upon your scheme, can it be a fearful thing, even for the most hardened sinner? Now, dear sir, do we not hazard the eternal interest of our own souls, and that of the souls of others, in believing Universalism ourselves, and endeavoring to induce others to believe it so directly in the face of such plain declarations of the word of God? For our Saviour has taught the necessity of a preparation for heaven; we must "be born again," before we can enter there. But let a person once be led to settle down on Universalism, and how much do you generally find such caring about any preparation? Do you find such, in the language of a convicted sinner, inquiring what they must do to be saved? On the contrary, do not such generally show, (there are doubtless some exceptions) that they care but little what their lives are? O, sir, I entreat you to look at this subject more prayerfully than ever you have done. For I do consider it a subject of vast importance. You have probably been active, like all others of your sentiments, in inculcating your belief upon others. And, is there not danger, even if you begin ever so soon, that you may not do away in all of life that yet remains, the evil you have produced on the minds of other by advancing your peculiar sentiments. But, I know, sir, that all I can say will have no effect upon you, unless it shall be blessed to you, and your mind be directed by the Spirit of God. To that Spirit who is able to lead you into all truth I must leave and commend you; beseeching you again to believe that what I write, I write as the organ of your feeble, respected mother, and by her earnest request, without the least suggestion of the kind on my part. What any of us do either in the cause of truth or error, we shall do quickly. A little while, and all the realities of eternity will be in us and around us. Though you and I have never met; yet we shall meet, and I answer for the spirit and motive with which this is written, and you for the manner in which you improve this probably last message from your mother. May you now, and when on your dying bed, duly consider that it was the last request of your mother, that something might be written to endeavor to lead you away from such a soul destroying error. And though you may never meet her in this world, may you be prepared for a happy meeting hereafter. All your other connexions in this place are in usual health, except Sybil Billings, who has been feeble for a considerable time.

From a sincere friend, though to you a stranger,
JOHNATHAN CURTIS.

Reply to the foregoing.

DEAR SIR,—Yours of the 4th of March was received and after considerable delay I find an opportunity to reply. But for the hurry of business, I should have paid an earlier attention to your communication.

I thank you, Sir, for the pains you have taken to inform me of the afflicted condition of my aged and very much respected mother. You stated that she was confined to her bed with what would probably be her last sickness. It seems to have turned out even so; for my brother has informed me that my mother is now no more. You stated that amidst her bodily afflictions she enjoyed the use of her mental faculties, and a good degree of religious comfort and indulged a hope of a preparation for heaven by repentance and faith. This Sir is pleasing to me, and I do truly rejoice that my dying mother had the consolations of so glorious a hope. You state that she informed you that she supposed I had embraced the doctrine of Universal Salvation, and that she wished you to write me on the subject hoping that you might say something that would be of use to me. Sir, as my respected mother supposed I

surely have embraced the doctrine—the glorious doctrine of Universal Salvation. And your letter though doubtless written in sincerity has totally failed to convince me that I am wrong, or even to create a doubt or the shadow of a doubt that my faith is founded upon the "Rock." You sir, declare that what you say is dictated by a spirit of benevolence on your part, and that you write because you wish me well. I presume you wish me well and would it possible convert me to your faith, that I might finally be saved. If God, Sir, is as good as you are, will he not save me? I know you would do it if you had power, and that wish in you is promoted by the principle of Love which is the very nature of God. "God is Love." You wish me to take a little time to look back and endeavor to see in what manner my mind was led to embrace the doctrine of Universal Salvation. To this permit me to tell you, that my mind was led to inquire after truth by noticing the contradictions and glaring inconsistencies that abounded in what was then called the Christian Church. And it seems to me now that there is contradiction and absurdity enough in what is called the W. A. Catechism or even in the "five points of Calvinism" as indeed in any other Unitarian creed under heaven to stagger the belief of any man, who loves truth better than popularity or Sect. In my determination to find the truth I concluded to abandon entirely the doctrines of men and take the Scriptures for my guide. I found them to contain the glorious doctrine of Universal Salvation. I gladly embraced it—I sweetly feast upon it—I live by it, and believe I shall die by it. Thus, Sir, you will understand that it was the Bible, a careful and prayerful examination of that blessed Book, that made me a Universalist, and that it was the inconsistencies and insufficiencies of the Calvinistic or the Unitarian creeds that led me to it, a prayerful inquirer after the truth as it is in Jesus. You ask me to examine with greater care, texts which I suppose go to support that doctrine. And declare, upon your own authority, that "those passages which are quoted to support that doctrine, will be found upon careful examination, to have no reference at all to it." You furnish us a specimen of misapplication to the subject, a passage in Cor. "Even so in Christ shall all be made alive," but after all your criticisms and profundity of thought, you do not see that the passage, and indeed the whole chapter, does not teach Universalism. You say that the passage refers to the resurrection of the body and nothing else. I know of no life in Christ but spiritual life. When all are made alive in Christ, all will become new creatures. "If any man be in Christ he is a new creature." And the apostle declares this to be a resurrection from corruption to incorruption—from dishonor to glory—from a material body to a spiritual body. And as we have borne the image of the earthly, so also shall we bear the image of the heavenly. Here, Sir, is plain, naked truth, and one word of it as far transcends in glory the fine spun speculations of orthodox divinity, as the heavens are higher than the earth.

After you had exhibited your biblical knowledge on the above named passage, you say it might be easily shown that all the other passages made use of to support Universal Salvation have no reference at all to that subject." I grant, Sir, that with similar means all others might be shown. You have failed, sir, in all other passages which you present. You say where Christ is called the Saviour of all men, it refers only to the extensive provisions of the atonement. But the provisions of the atonement save no man unless he partakes of them. If no man partakes of them, then no man will be saved. How then is Christ the Saviour of all men, or even of any. Is Christ the Saviour of any man he does not save?

Upon your hypothesis, Christ may be the Saviour of all men, and yet all men be endlessly miserable!! Are you, dear sir, satisfied with this manner of trying to explain away the plain and obvious sense of the word of God? If you are, I pity you and assure you that you may never think of passing off such trash with me, for the truth of God.

There are some other passages presented which I would notice if I could spend the time. It is now with us a busy season, and I must soon close this letter. But there are some things further which I must notice, lest you should think I deemed them unanswerable. You ask the question, when there are so many passages which teach the doctrine of a future punishment for the impenitent, is it possible that you should reject them all? You refer me to two passages which you wish me to examine carefully; the first is the parable of the rich man and Lazarus, in the 16th chap. of Luke, the other is in the 25th chapter of Matt. what you call a description of the day of judgment, and the future punishment of the wicked. The first is a parabolic description of the then existing two grand divisions of men, Jews and Gentiles, and the changes that were to take place in their respective national condition, not long after the period when our Lord pronounced it. It is all plain in my mind, and instead of being considered by Universalists an objection to the doc-

trine, we regard it as an evidence of its truth. But perhaps you will say that it is not a parable but a literal history. This, sir, in my mind, would make nonsense of the passage, for no man can make it appear a credible history. The other passage, the 25th of Matthew has also, I very well know, been for a long time the principal dependence of the opposers of Universalism. But, Sir, that critical examination which you required me to make, long ago convinced me that it gave no support to the doctrine of endless misery. Our Lord begins his description of what you call the day of judgment, in the 24th, and continues it through to the close of the 25th. In the 25th he inculcates the same duties by parables that are taught literally in the 24th, and all are found to be elicited by the inquiries of his disciples. That the 25th is a continuation of the subject of the 24th, is clearly evinced by the word "then" beginning the 25th. The inquiry of the disciples was concerning the destruction of the city and Temple and the end of the world (age or dispensation) which were to happen simultaneously. (These shall go away into everlasting punishment, but the righteous into life eternal.) They did not inquire after the end of the material world, nor after a day of general judgment beyond that time. And our Saviour directed his answer to their meaning. But say you the passage "these shall go away," &c. means the future misery of the wicked. I grant that it means a misery that was then future, but it was to take place in this world, and not in the future state of existence. So also was the "life eternal" to be enjoyed in this world by those who should remain faithful or "endured unto the end" (of the *age* age). Now, say you, "the word in the original Greek for everlasting is the very same as the one rendered eternal in the next sentence with reference to the happiness of the righteous." Although I do not understand the Greek language, yet I presume you are correct in this particular. But the learned inform me that this word which I think they say is *aiōnion* in the Greek, can not prove the endless duration of any—that it simply means during, an age, or is simply expressive of duration longer or shorter. If this is the case, and I presume it is, this word, of itself, would not prove the endless existence of even the *Deity*. The endless existence of God is proved from his own nature in the Greek applied to Him than this *aiōnion*. So we may say with respect to the righteous, they partake of the divine nature and consequently are beyond the power of death and dissolution. But it is not so with punishment—the Greek word here rendered punishment properly signifies correction inflicted for the benefit of the offender. But you put the punished beyond the power of reformation.

Again the word everlasting and forever is used in a great variety of instances in the Bible in a limited sense, sometimes to the life time of man, and even to a period of three days—as in the case of Jonah. It is also applied to things that other passages declare have or shall pass away—as for instance, the Levitical Priesthood. If, sir, you have nothing stronger than what you have exhibited in your letter, you can never convince me that I am wrong in believing that "sin shall be finished, an end made of transgression, and everlasting righteousness brought in." And you must be more successful with such kind of argument than preachers of your faith about here are, or the sensible part of your congregation will see, as I did, the weakness of your cause, and embrace the joyful doctrine of God's free and impartial Salvation.

Dear Sir, I have not noticed all the passages you have quoted. I could not conveniently in a letter with my present means of communication, and I have not attempted to give a full illustration of those I have noticed for the same reason. And I now find it necessary to bring my letter to a close; but in doing it I will say, that the exposition of all the passages to which you have referred me, have been an hundred times refuted by Universalist writers, and their works are before the public unanswered—their opponents are challenged to confute them.

Yours respectfully,

LEONARD BILLINGS.

[From the Trumpet and Universalist Magazine.]

WHAT NEXT?

An Indian, having fastened his prisoner to a tree, amused himself by throwing his tomahawk as near to his head as possible without hitting it. Certain Religionists seem fond of amusement somewhat similar. They declaim loudly against the Catholic Church; yet they are constantly striving to model and remodel their own doctrine, so that it may approach as nearly as possible to Popery, without being exactly the same thing. And they appear to have been tolerably successful, inasmuch that the two doctrines differ but little, except in the name. An instance of this kind of management has recently occurred, and has been published to the world by Dr. E. S. Ely, with his warmest approbation, as will be seen by the following extract from the Philadelphia: "I acknowledge also the receipt from — of THIRTY DOLLARS paid in memory of MR. JAMES A. POWELL, deceased, son of Thomas and Mary L. Powell, of Newburg, who was a lovely young man of liberal education, of fine talents, amiable manners, and ardent piety; who soon after graduating at Union College, fell from a steam-boat, near Poughkeepsie, and was drowned; to constitute him "an EVERLASTING LIFE member of the American Sunday School Union." The young man, doubtless, now that he is among the spirits of the just made perfect, rejoices in all means calculated to promote the conversion of sinners, quite as much as he could have done had he lived to subscribe for himself. You will please to send the American Sunday School Teacher's Magazine, which would be sent without charge to Mr. J. A. Powell, if living on earth, to his father, Mr. Thomas Powell, of Newburg, New-York. To me, this seems a very pleasant and suitable way of erecting a living monument to the pious dead, who would have co-operated with us in our benevolent enterprises, with great alacrity, had they been continued in this field of labor. A monument of pious character and departed worth, erected in this way, by the payment of Thirty Dollars to a good purpose, is far more honorable than any marble cenotaph inserted into the walls of a cathedral, and if popularity and fame were the objects of desire, would be read in your Magazine by more admirers."

How much does this differ from the Catholic doctrine, that souls may be delivered from purgatory by money paid for masses, or which is the same thing, by masses or prayers purchased by money? Give the orthodox *Thirty Dollars*, and they will readily assure you that the dead man for whose benefit it is to be applied, is an everlasting Life Member of any Society you may choose, rejoicing in the means used to rescue men from the wrath of an infinitely merciful God.

There is something in such an affair which appears impious. By what right men-on earth appoint their deceased friends Everlasting Life Members of Societies, when for aught they know, if their doctrine be true, those same friends are burning in hell? We do not intend this remark as personal; we have no knowledge of the character of Mr. Powell; we presume it was good. But if God have elected a certain number to eternal life without foresight of faith, *good works*, as know that he is not utterly cast off. But "money answers all things." And we venture to say that an everlasting Life Membership of the Sunday School Union may be purchased for thirty Dollars, in favor of any deceased person, however sinful. And such person will doubtless commence rejoicing forthwith in all the proceedings of the Society with which he is connected.

When property was given to the Catholic clergy, the following was a common form of bequest: "For my salvation, and for the salvation of my predecessors, and for the salvation of my successors, and for the salvation of my wife, &c. &c. I give and bequeath to God and his Church," &c.

Salvation is now in the market, and publicly hawked about, as actually, and as truly, as it was in days of papal darkness. For thirty dollars each, an Everlasting Life Membership may be secured for all predecessors, wives, and friends. The next step will probably be to purchase this Everlasting Life membership in *propria persona*. Men will purchase during their life time. They will not let the matter rest till they are dead, lest their friends neglect to do it for them. When the business is fairly matured, we may see our great ones purchasing Everlasting Life Memberships, and directorships, and vice-presidencies, in all our National Societies. And doubtless they will be assured that the bargain shall be ratified in Heaven, and that each one shall there rank, according to the dignity of the station he purchases. The Lord's Treasury will probably overflow ere long; for this commodity will sell rapidly. None will rejoice more heartily than the Lords of the Treasury. They will increase and be mightily enlarged by selling at a round price that which costs them nothing. To those who are gulled by the orthodox, we say, "Wherefore do ye spend for money that which is not bread, and labor for that which satisfieth not?"

Dwight's "Travels in the North of Germany," have been reviewed in a German orthodox work entitled "*Litterarische Anzeiger*," &c. or "*Literary Advertiser for Christian Theology and science in general*," by Professor A. Tholock, S. T. D. Mr. Dwight represented the German clergy almost universally as rejecting the doctrine of endless hell torments. The learned Professor finds no fault with this representation, which he certainly would have done, had it been incorrect. We may therefore, rely with the fullest confidence on the statement Mr. Dwight made in his work. What a lesson this for Professor Stuart of Andover, and the rest of the orthodox clergy in the United States? How much have they said of the learning and piety of the German Divines? Let them remember, it is very rare to find in Germany a clergyman believing in endless misery.—*B.*

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDINER, FRIDAY, OCTOBER 15.

PENOBSCOT ASSOCIATION.

Agreeably to previous notice the “Penobscot Association of Universalists” held its annual session in Union on Wednesday and Thursday of last week. The weather was very pleasant, furnishing ministers and delegates with a fine opportunity to assemble on the occasion. Twelve of the former and between twenty and thirty of the latter were present. The accounts of the prosperity of the cause of Universalism within the limits of that Association were favorable and cheering. Five Sermons were preached in the meeting house to respectable and attentive congregations. The last discourse was preached by our worthy and venerable brother Frost, of Dexter, who also made, in conclusion, the customary addresses. His text was—“The way of wisdom is the way of pleasantness and all her paths are peace.” The doctrine of his Sermon was, that true “wisdom” is a practical and experimental knowledge of the character of God and of human duty;—arguing that, that is not a true knowledge of the character of God which brings unpleasant emotions to the soul, or that is not promotive of “peace” to the believer. His address to the ministers was very solemn and pertinent. Coming as from an “elder brother,” his advice was listened to with deference. He dwelt urgently upon the necessity of union, humility, fraternal affection, and equality between the brethren. God grant that those admonitions may be regarded by us all. Our numbers are small; union is indispensable. We are engaged in the same cause; we should be co-workers and fellow labourers in the vineyard, not seeking to lord it over God’s heritage in the one case, nor to exercise the spirit of envy and jealousy in the other. We should all “love one another,” and thus bound together in the best of bonds, go forth zealously in the great work of enlightening and reforming mankind.

The other discourses, (with the exception of that on Wednesday evening, which, fortunately, was delivered to the smallest congregation,) were of an high order, and well received. The singing was very good. Our brethren in Union received us hospitably. God reward them with his gracious smiles and blessing.

Business of considerable importance was transacted in Council. Two newly organized Societies were received into Fellowship. Three ministers, whom we had never before met in Association were present, viz. Br. Moses McFarland, of Montville; Eld. S. Farrar, of Bremen, and Mr. Joel Miller, of Lincolnville. The two latter, have not yet formally received the fellowship of our order. Mr. Farrar has hitherto been a preacher, we believe in the Free-will Baptist, or Christian connection. Mr. Miller is a young man, who has recently commenced preaching. It not being competent to the “Penobscot Association” to give them letters, we presume it is their intention to obtain them from the proper Committee of the Maine Convention. Br. McFarland has the Fellowship of the denomination. He is “an Israelite indeed, in whom is no guile.” It will be seen by the Minutes, that this Association concurred with the Kennebec Association, in recommending the establishment of a literary Seminary, and in the proposed meeting in Westbrook. We hope to resolve on Sunday Schools, and that recommending the “Catechumen’s Guide,” were passed with great unanimity. They will be found in the Minutes. By the Minutes it will also be seen, that the connection heretofore existing between the Universalist connection and Mr. Dods, is dissolved. The other business of council was transacted with harmony.

CHRISTIAN MIRROR.

The Editor of the Mirror is evidently in the toils on the subject of the “Ossipee excitement.” We would pity him if we could; but as he has pertinaciously involved himself in his present difficulties, we must leave him to devise the plan that best suits him for an escape. In his article on which we alluded last fortnight ago, he used the words “Universalist editors,” and “Mr. Arnold’s enemies,” as synonymous terms—at least, we venture to say, every reader understood him to mean Universalist editors as the authors of the “exaggerations” of which he complained. We showed that those “exaggerations” were taken from Mr. Arnold’s own letter to the editor of the Trumpet, verbatim. Mr. Cummings now says, or intimates, that he did not mean “Universalist editors,” by Mr. A’s enemies. This we regard as a pitiable shift. Why, if he is an honest man, will he not let his readers know the truth about this business? Moreover he denies that he copied those exaggerations from Mr. Arnold’s letter! It is a wonderful circumstance—very near a miracle—that an editor should use at length the identical language of another, verbatim, literally, et punctuatum, putting it in quotation marks, and yet not have copied from that other person. It is very extraordinary—almost as much so, as that a young orthodox note preacher, whom we heard deliver a very able sermon, not long since, should have preached one of Dr. Blair’s sermons, verbatim, and yet not ever have seen Blair’s Sermons! The truth is, the quotations Mr. C. made could have been taken from nothing else than Mr. Arnold’s letter; for they never appeared but as parts of the whole letter as published by itself.

“But the letter! the letter!”—a thing we suspect, less malicious than imprudent.” So says the editor of the Mirror. What a fine thing it is to have a “friend at court,” to say “the flattering unctious to one’s soul.” It is a plain case that with Mr. C. it is utterly impossible that any thing “malicious” should come from an orthodox man; he may, however, be “imprudent,” but he may state falsehoods, and attempt to impose them upon a stranger, and it is all very innocent. We repeat what we said before, if such are the orthodox notions of moral right, from orthodox bonds, good Lord, deliver this country.

CALVINISM IN KENNEBEC.

It appears by the Report of the (orthodox) Kennebec Conference of Churches, which met in Claretville on the 15th ult. that within the last year 38 persons in all have been converted to Calvinism, and 19 have died or been excommunicated, making an increase of 60.—There is in this county a population probably of 50,000 souls. The gain to orthodoxy does not keep pace with the gain of population in general; so that that cause on the whole has gone astern the last year.

Within this county there are twenty orthodox churches. The gain to each averages but a little over three members;—a poor reward, for one year’s taxes, and one year’s preaching. But it is hard to make progress against wind and tide, even with the orthodox steam engine to propel the leaky vessel.

HUDSON RIVER ASSOCIATION.

The Hudson River Association of Universalists met in the city of Hudson, N. Y. on the 8th ult. Br. S. C. Loveland, Moderator, and Brs. T. J. Sawyer and T. J. Whitcomb, Clerks. The Third Universalist Society in the city of N. Y. and the Universalist Society in Albany were received into Fellowship. Sermons were preached by Brs. E. Wellington, W. Hutchinson, S. C. Loveland, T. Fisk, J. Potter, and T. J. Sawyer. The Circular Letter is written by Br. T. J. Sawyer. We make the following extract from it.

We would suggest it as an object extremely desirable, that a discipline more thorough and energetic, and at the same time more uniform and safe than has generally been adopted, should go into operation. We speak not here of our own Association, particularly, but of the connexion in general.

There has existed, and to the present moment, we fear, does exist an unhappy laxity of government, from which Universalism has suffered more than we are readily disposed to allow. The injury has been extensive and permanent, pervading every section of our country. The evil may be easily traced to the deficiency of Universalists in their duty to themselves—in their criminal neglect to examine into the moral and religious characters of candidates for the ministry. The field, it is acknowledged, is wide, and the laborers are few; but accession of members, experience may teach us, is not always an addition of strength; and young and unpopular as our denomination is, one unworthy minister may blast the happiest labors of ten judicious and devoted servants of Christ.

BATH, ME.

We visited and preached in Bath last Sunday. Our brethren in that town have for some time had their harps hung upon the willows. They have been somewhat discouraged; but if what we saw last Sunday be any indication of their strength, we think they may take their harps from the willows and take measures for a revival amongst them. Our meeting was in the South Meeting house—that formerly occupied by Dr. Jenks, and more recently by Mr. White. This was the second time a Universalist preacher was ever permitted to preach in that house. The number of hearers was unexpectedly large—larger, it was thought, than any other meeting in town. Oh, that Universalists respected their own rights and had one half the zeal in maintaining their cause which the orthodox have in maintaining theirs.

ANOTHER VICTIM.

It is stated in the Hampshire Intelligencer that a young lady, by the name of Susanna Armentrout, of Hardy County, while on a visit on the 2d ult. to her brother’s in Pendleton, put a period to her mortal existence by cutting her throat with a razor. The cause of this act is to be found in a belief in the doctrine of endless misery, which drove her to despair and suicide.

ANOTHER CONVERSION.

A Methodist preacher by the name of GEORGE N. Cox, of Elizabethtown, Va. has addressed a letter to the Editor of the Utica Evangelical Magazine, in which he says he has come to the belief in the final salvation of all men, and is determined “to spend and be spent” in defence of this doctrine. He has been, he says, “a labourer in a less worthy cause for twenty years.”

SERMONS.

For the information of such of our brethren as may have entertained the fear, that, if we publish the “Christian Preacher,” there will be no sermons printed in the “Intelligencer,” we would state, that we shall publish as many Sermons in the Intelligencer as usual, and none will appear in the Preacher which have been or may be printed in the Intelligencer. We shall make no alteration as to the matter in the Intelligencer on account of the Preacher. They will be distinct publications.

REV. SAMUEL BRIMBLECOM, of Norridgewock, has been unanimously invited to settle over the Universalist Society in Westbrook, near Portland, and has accepted the invitation. He was to have removed his family to W. this week, to enter immediately on his Pastoral duties. The Society in Westbrook is one of the largest and most wealthy Societies in Maine.

UNIVERSALISM IN MICHIGAN.

It is stated in a letter to the Editor of the Evangelical Magazine, by a gentleman who has recently travelled through Oakland, Western and Wayne Counties in Michigan, that he “found one third of the inhabitants openly Universalists.” There are several Universalist preachers in that flourishing Territory. That distinguished scholar, and eminent statesman, Lewis Cass, Governor of the Territory, is said to be an avowed Universalist.

REV. L. R. PAIGE, of Brookfield, Mass. has accepted the invitation of the Universalist Society at Sandy Bay, Gloucester, Mass. to become its Pastor.

DEDICATION.

The Universalist Chapel in Gray was to have been, dedicated on Wednesday last. We hope to give an account of the Dedication next week.

MINUTES

OF THE PROCEEDINGS OF THE PENOBSCOT ASSOCIATION.

The Penobscot Association of Universalists met agreeably to adjournment at Union, Oct. 6, 1830, and after uniting in prayer with Br. Richards, organized the Council by choosing

1. Br. WILLIAM FROST, Moderator.
2. Br. ASA F. HALL, Clerk.

3. Read the Credentials of Delegates.

The following Brethren were duly returned.—Luke P. Rand, Lewis Thomas, Isaac Waldron, Cannan; Silas Winchester, Charles Levens, Edgington; John Maddocks, Thomas Penny, Benj. White, Freedom; Asa F. Hall, Joshua Damon, Wiscasset; Thomas Sears, Daniel L. Wentworth, Wellington; Stephen Davis, Seba French, James Labre, Dexter; Moses Hodsdon, Levant; Amariah Mero, Olney Titus, Samuel Hills, Union; Benj. Brown, Denny McCobb, John Manning, Waldoboro; Hosen Bates, Charles H. Wetherbee, Nathaniel Dillingham, Camden; John Spear, William Tillson, Thomaston; Stephen Rollins, Charleston; M. A. Taylor, Hampden; John Bennett, Guilford.

4. Chose Br. Geo. Campbell Standing Clerk.
5. Chose Brs. J. W. Hoskins, A. J. Richards and A. Mero, Committee of Arrangements for the public Services.

6. Voted, That the first Universalist Society in Wellington be admitted into Fellowship of this Association.

7. Br. Seba French, Nathaniel Dillingham and Amos A. Richards were chosen a Standing Committee of Fellowship and Discipline.

8. Chose Brs. Geo. Campbell, A. Mero and W. A. Drew to select Delegates to represent this Association in the Maine Convention. Subsequently this Committee reported the following list, which was accepted, viz: Asa F. Hall, Wiscasset; Denny McCobb, Waldoboro; Amariah Mero Union; Samuel A. Whitney, Lincolnville; Josiah Prescott, Searsmont; G. M. Burley, Dexter; Jedediah Herrick, Hampden; Thomas Smith, St. Albans; Silas Winchester, Brewer.

SUPERNUMERARIES.—Nathan Clark, Jr., Wiscasset; Charles I. Miller, Waldoboro; William Stackpole, Thomaston; Nathaniel Dillingham, Camden; John Maddocks, Freedom; L. P. Rand, Cannan; W. P. Bement, Dexter; Stephen Rollins, Charleston; John Bennett, Guilford.

9. Resolved, As the sense of this Council, that in the transaction of any business which may come before the Committee of Discipline of the Maine Convention, it is desirable that the Committee of Discipline of the Penobscot Association be invited to set and act with them.

Adjourned to 4 o’clock, P. M. Met agreeably to adjournment.

10. Voted, To admit the First Universalist Society in Waldoboro into Fellowship of this Association.

11. Resolved, That we approve of the object expressed and the measures recommended at the Kennebec Association at the last session for the establishment of a Literary School to be supported by our order and the liberal Christians in this State, and that we concur in the appointment of the meeting to be held at Westbrook on this subject on the 4th Wednesday of the present month.

Adjourned to 8 o’clock to-morrow morning.

FRIDAY MORNING.

Met agreeably to adjournment.

United in prayer with Br. Bates.

Resolved, That whereas our worthy Br. Drew has issued proposals for publishing a monthly periodical to be entitled the “CHRISTIAN PREACHER,” and whereas the York, Cumberland and Oxford and the Kennebec Associations have passed resolutions in its favor: We therefore highly approve of and concur in these resolutions, believing that such a publication is needed and will be productive of much good in the cause of truth, and that we will use our best endeavors in aid of its publication and circulation.

12. Brs. James W. Hoskins, Amos A. Richards and Jedediah Herrick were appointed a Committee to examine the Constitution of this Association to see if it needs amending, and report at the next meeting of the Association.

13. Whereas, Rev. John B. Dods has withdrawn from the Fellowship of this Association and declared his determination to act on his own responsibility;

Resolved, That he is not therefore in fellowship with this Association, and we state this for the information of the public.

The following Resolution was offered by Br. Bates.

14. Resolved, That this body recommend the establishment of Sunday Schools in our respective Societies, for the purpose of conveying religious instruction to our children in a pleasing and profitable manner. And that we recommend the revision and publication of a new edition of the “Sunday School Catechism,” adapted to the instruction of children in the elements of the Christian religion.

15. Br. Geo. Campbell was appointed to write a Circular Letter to accompany the Minutes of this Association.

16. Appointed Brs. Geo. Campbell and Amos A. Richards to designate the time and place of the next meeting of this Association.

After prayer by Br. Reese voted to adjourn.

ASA F. HALL, Clerk.

ORDER OF EXERCISES.

WEDNESDAY A. M.

1. Reading of the Scriptures by Br. Amos A. Richards.
2. Prayer by Br. W. I. Reese.
3. Sermon by Br. Richards, from Matt. I. 21.

4. Prayer by Br. Geo. Campbell.

AFTERNOON.

1. Prayer by Br. N. C. Fletcher.
2. Sermon by Br. Geo. Bates, from Prov. xxii. 6.
3. Prayer by Br. W. A. Drew.

EVENING.

1. Prayer by Br. Miller.
2. Sermon by Br. W. A. Drew, from Rom. viii. 20, 21.
3. Prayer by Br. Geo. Bates.

THURSDAY MORNING.

1. Prayer by Br. Geo. Bates.
2. Sermon by Br. W. I. Reese, from Acts xxviii. 22.
3. Prayer by Br. Wm. Frost.

AFTERNOON.

1. Prayer by Br. S. Farrar.
2. Sermon by Br. Wm. Frost, from Prov. iii. 17.
3. Prayer by A. A. Richards.

MINISTERS PRESENT.

Wm. Frost, W. A. Drew, W. I. Reese, J. W. Hoskins, G. Bates, N. C. Fletcher, G. Campbell, A. A. Richards, M. McFarland, E. Peabody, G. Burley, J. Miller.

CIRCULAR LETTER.

From the Kennebec Association of Universalists, held in Greene, Sept. 29th and 30th, 1830.

BRETHREN,—By the permission of that God who created man for his pleasure, and whose goodness inclines our hearts to love and obey him, we have been favoured with another annual interview—have been permitted to sit in council together, and to unite our supplications and our spiritual sacrifices before Jehovah’s throne. The weather was beautifully pleasant. The sky of the surrounding heavens was clear, and the beauties of each morning inspired within us sweet anticipations of that Resurrection morn, when transitory life, pleasures and sufferings, shall be exchanged for a perpetual existence and perfect bliss. Joy and gladness were enkindled in our hearts by the cheerful countenances and kind expressions of numerous friends, whose devotion to the cause of God and human happiness, inclined them thither. We were refreshed from the tables of plenty, to which we were cordially invited by our highly respected brethren and friends in Greene, and we were animated by the pleasing intelligence communicated by our Ministering brethren and Delegates from the several branches of God’s favoured Zion which were represented. We were glad when they said unto us, Let us go into the house of the Lord; and our hearts burned within us, while

we listened to the fervent prayers and hymns of praise, which there were offered. The several discourses delivered on the occasion, were of a worthy character; and we may reasonably hope, from the instructions which they afforded; from the excellency of the moral sentiments they expressed; from the zeal and affection which accompanied their declaration; and from the apparent engagedness, tenderness, and satisfaction of the listening crowd, that it was not only a season of sacred pleasure, but of spiritual and lasting profit. For one, I do not recollect that the following lines of Dr. Watts ever suggested themselves to my mind, when I could more feelingly express their sentiments, than when we were about to close the services of the sanctuary.

“My willing soul would stay,
In such a frame as this;
And sit, and sing herself away,
To everlasting bliss.”

But He who gave us life—who affords us privileges and enjoyments, and continues us in being, where inconveniences and sorrows must be experienced—He who has designed that we through tribulation shall enter into rest, knows best what portion of pleasure and pain to impart or permit, and on His wisdom, goodness, and divine appointment we will confidently rely, and with resignation wait.

BRETHREN,—Let me exhort you to pray for the enlargement, the peace and continual prosperity of Zion. They shall surely prosper that love her, and seek to promote her welfare. They shall be like trees that flourish beside rivers of water. But Zion still has her enemies; enemies in the open field, the secret places, and the public assemblies. Yet while we feel assured that no weapon wielded against her shall ultimately prosper, let us take courage, and conduct our spiritual warfare in strict accordance with the wise commands of the conquering Captain of our salvation. We feel confident that the cause in which we profess to be engaged, is the cause of God, the cause of truth, and the cause on whose prosperity depends the happiness of present and succeeding generations of mankind. And in order that this holy cause shall be successfully pursued, we should unite our wisdom, our talents, our influence; or in a word, our whole strength. It is by union that all human societies are kept in being; and it is by divisions that their power is scattered, their glory wasted, and their perdition sealed. A kingdom divided against itself cannot stand. Jesus has expressly told us; and numerous examples in by gone ages have confirmed the declaration. Shall it then be said, brethren, that we, who have borne, and overcome so much, shall now destroy ourselves through a want of union and fellowship one with another? Because some of us believe, and teach that God will justly punish all his offending children in the place where they were created, and because others believe and teach that he will punish some for a limited space in a future state; must these two branches of our brotherhood contend against each other, and thus suffer the great work of reformation to cease, the Church of Christ to mourn, and our enemies to reproach us for our contentions and duplicity? Let those who seek, for the above mentioned reason, to divide the kingdom of our blessed Lord, look to the rivers of Babylon, where God’s ancient and disobedient people sat down—let them look to the walls of that city, which they named their hope, and let them reflect upon the tears that bedewed the cheeks of those suffering captives, when in a strange land they were contemptuously requested to sing the song of the Lord to gratify the enmity, and feed the ridicule of unrelenting enemies. Brethren, if we all preach the absolute certainty of a just punishment for sin, why contend about the place where it shall be received? It is the certainty of punishment that lays restraint upon the sinner, and the sooner he expects to receive his punishment, the more effectual the restraint. This I would admit, even if I believed in future punishment; and if this conclusion be a correct one, then, surely, those who believe in future punishment cannot argue the absolute necessity of contending for it on the ground, that it will exert a moral influence. The longer the pay-day, the sooner will the negligent and the careless become debtors; and especially if there be any possibility of avoiding payment. Yet, if a brother believe in future misery or punishment, he has a right to hold that belief, and to declare it on all proper occasions; i. e. where he honestly believes it will be useful; but he has not a right to condemn, to abuse, or quarrel with others because they do not believe it too; neither has he a right to use it as an instrument for the accomplishment of party purposes. These remarks will apply to both sides of the subject; and I would sincerely hope, and pray, that the peace of our brotherhood may never be broken by internal jarings, dissensions and useless controversies.

If we would prosper, we must imitate him who was meek and lowly in heart; and we shall then see the pleasure of the Lord prosper through our instrumentality. But if instead of having fellowship one with another, confidence is violated, truth disregarded, friendship openly pretended, and piety only professed; if a spirit of selfishness is cherished; if even those who should be examples to the church become suspicious, and through pride, become estranged to the practice of gospel precepts; if we are absolutely exposed when in the house of our professed friends, so that we must set a guard over our tongues, and clothe every thought that escapes our lips in language that cannot be misconstrued; if principles of selfishness are fostered, and too many behold the mote that is in their brother’s eye, and do not, will not discover the beam that is in their own; so that a schism in the order shall be nurtured, our prosperity must die. We may read our fate with certainty in Mark xii. 9. “What shall, therefore, the Lord of the vineyard do? he will come and destroy the husband-men, and will give the vineyard unto others.” Do not misunderstand me, brethren. I do not write these things with a spirit of arrogance or enmity; but with an humble wish to promote the spiritual interests of our fraternity. Finally, brethren, let us put on the mantle of charity, and endeavor to live in the bonds of peace. Let us individually strive to be deserving of each others confidence. Dispensing with all vain and improper ambition, let us render honor to whom honor is due. Let us indulge in no unjust suspicions. But if we are unfaithful to God and to each other, and thus forfeit the confidence of each other, let us not raise the cry of jealousy, but commence the work of reformation. And may He who holds the power of Heaven and Earth, keep us in his fear, and enable us to live to his honor and our happiness. “And to as many as walk ac-

cording to this rule, Peace be on them, and mercy, and upon the Israel of God.”

By order of the Council,

B. B. MURRAY.

NOTICE.

Universalists, and other liberal Christians in Maine, friendly to the establishing of a literary Seminary on principles more liberal than those which now govern any of our higher Institutions of learning, are requested to meet at the new Universalist Chapel in Westbrook on Wednesday the 27th inst. at 2 o’clock P. M. to take the subject into consideration. The invitation extends to all, indiscriminately, who are favorable to such an Institution. A general and punctual attendance is desired.

October 15, 1830.

ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

REV. ADAM WILSON’S SERMON.

BROTHER DREW,—During the past year, we have had regular preaching, in our Society once a month, and I believe quite contrary to the expectations of our Unitarian brethren, as it was confidently asserted by some after Brother Hoskins left us, that the Universalists were down, and “as the event has proved so different, from their prophecies and doubtless from their wishes, we have of late occupied more of their attention than usual, as the preachers of most of the other denominations in town either on the Sabbath that we have had preaching or the one following, have taken occasion, as they say to refute the doctrine of Universal Salvation. Being heartily tired of such worthless arguments (if they deserve the name) we wished to obtain a copy of some one for the press, fully believing that it would gain more converts to the doctrine of God’s impartial grace, than any thing else. Knowing that one could not be obtained from a Methodist as they do not write their discourses, and as the Rev. Adam Wilson, Editor of Zion’s Advocate, on Sabbath evening of the 29th of August immediately after administering the Sacrament delivered a discourse of the kind, we applied to him for a copy but did not succeed in getting it.

The following is the letter sent him, requesting him to deliver his proposed Lectures, and a copy of the one preached on the evening before mentioned, and his reply to the same.

Wiscasset, August 30, 1830.

Rev. Adam Wilson,—Dr. Sir,—Hearing that you expressed a desire to deliver a series of Lectures against the doctrine of Universal Salvation—We the subscribers would respectfully invite you to do so. We acknowledge, we believe that the will of God will be accomplished, that Christ shall “see of the travail of his soul and be satisfied,” and that he is the propitiation for our sins and not for ours only but for the sins of the whole world.

This we sincerely believe the Scriptures teach. But conscious that we are fallible mortals we had not the vanity to imagine or the arrogance to declare it impossible that we have erred in our opinions, although we firmly believe we have not. If we are in error we wish to be convinced of it; we are willing candidly to hear and impartially to weigh the arguments you may bring forward against the doctrine. We say arguments, because we are heartily tired of mere assertions, which have often been used and as often proved to be false.

We now propose to you in behalf of the Universalists in this town, that you should deliver your Lectures as soon as convenient, and we agree that you shall be remunerated for a copy of the same which we shall request for the press. If it will not be convenient for you to deliver the Lectures and you will furnish us with a copy of your last evening’s discourse, we engage that there shall be one thousand Copies printed for gratuitous distribution.

Yours very respectfully,
ASA F. HALL,
BARKER NEAL,
SAM. HOLBROOK,
JOSHUA DAMON,
SAMUEL JOHNSON,
ABIEL WOOD,
NATH’L. CLARK, JR.,
ABIEL WOOD JR.,
THOMAS J. TRUNDY,
ELISHA McKINNEY.

P. S. An immediate answer will greatly oblige us.

Wiscasset, August 30th, 1830.

Messrs. Asa F. Hall, Barker Neal, Joshua Damon, Samuel Johnson, Abiel Wood, Nathaniel Clark, Jr., Abiel Wood, Jr., Thomas J. Trundy, Elisha McKenny and Daniel Carr.

GENTLEMEN,—I stated last evening that it would accord with my desire to deliver a series of Lectures in this place in refutation of the doctrine of Universal Salvation, but gave my hearers to understand that such a service would not be consistent with my engagements. I duly appreciate your respectful request but must repeat the assurance then given. In reference to a copy of the last evening’s discourse, I would say that it is not written, consequently a copy entirely accurate, could not be furnished, and under these circumstances it may be presumed that you would not choose to print it.

Fully believing the solemn declaration of the Son of God that “they that have done evil” shall come forth to “the resurrection of damnation,” I shall esteem it my duty, and privilege on all suitable occasions to bring forward scriptural arguments to refute the opposite sentiment.

Respectfully yours,

ADAM WILSON.

Not succeeding in procuring a copy of the Sermon from Mr. Wilson, we forward you the amount of his discourse, as taken down at the time by some of our Society who were present. His text was

ACTS xvi. 30. “Sirs, what shall I do to be saved?”

After promising that he had for two years felt impressed upon his mind the duty of refuting a sentiment which had been received by some as true, but which he considered erroneous and also dangerous to those who embraced it, and that since his arrival in town he had been more confirmed in the duty of exposing its fallacy and warning such to be on their guard as are leaning towards that opinion, he observed that he felt desirous of delivering a course of Lectures in refutation of the doctrine if his engagements would permit. He also observed that within the two last years he had obtained more information respecting it than ever before, and he would assure his hearers that he possessed no better opinion of it on that account. You no doubt (said he) have anticipated the doctrine to which I allude—the final restitution of all things.” Were it in his power to deliver his lectures, he would show its origin, nature and tendency. He should, as his subject

was not arranged, read a passage of Scripture and make some remarks on the doctrine in question. If it be true, said he, it is a remarkable circumstance that for the space of 1800 years it has never been discovered that it was taught or implied in the Bible—that the Scriptures should have been read and studied by men famed for their piety and learning, and yet so important a sentiment have been passed over unobserved until the present day. It was passing strange if that doctrine were true, that so few should have embraced it. It had been asserted by its advocates, that their numbers were rapidly increasing. If it were so, it must be a new doctrine, as from a recent account of the number of Ministers belonging to the different denominations in the country, he had ascertained that there were but 150 teachers of this belief in the United States and that the denomination he had the honour to belong to had more than that number in the State of Maine. He would not say that number, were always a proof of the correctness of any doctrine; yet to candid and inquiring minds it must appear somewhat strange that so few Christians should entertain that belief. He would inquire, whether a belief in that doctrine was calculated to make men better, more ardently pious, or prayerful? He had recently conversed with a believer in it, who professed to have been converted and who expressed much regret that so few of their number were Christians. Who are the believers in the doctrine? are they devout prayerful people? they are not. Did the Apostles teach it? they did not. Again if that doctrine were true the apostles must have believed and taught it. Why then should Paul express so much anxiety for the salvation of souls, knowing, as in that case he must, that all would be finally happy, even wishing himself accursed, that is, crucified for Christ for his brethren. Why should Christ so needlessly excite the fears of men when he declared to them that "the hour was coming when all that were in their graves should hear his voice and come forth, they that had done good to the resurrection of life and they that had done evil to the resurrection of damnation."—and if all were to be happy, why should he say to his disciples "fear not them which kill the body," &c. but rather fear him which is able to destroy both soul and body in Hell." He also quoted among other passages the following, "For the trumpet shall sound and many shall come forth, some to everlasting life, some to everlasting shame and contempt." "I believe that I am he ye shall die in your sins and where I am gone ye cannot come." "These shall go away into everlasting punishment and the righteous into life eternal." The question had been asked, If God, was so good and benevolent a being as is represented in Scripture, how the doctrine of eternal punishment could be reconciled with such a character; but I would enquire, said he, why should his attendant misery should have been admitted in the world? This was a question which no one had yet been able satisfactorily to answer. After making some remarks upon conversions in the Apostles time he observed that the enemies of conversion had said, that the Jailer's question was simply, what shall I do to escape the punishment which those in authority over me may inflict for my negligence in duty, &c. Nothing could be more foolish than to pretend that, that was the question proposed and it served to show to what straits their opponents were driven. For the command of Paul and Silas "believe on the Lord Jesus Christ and thou shalt be saved," if complied with was calculated to excite the authority to which he was subject to more violent measures.

The above we believe to be in substance correct, although we may not in all cases have used Mr. Wilson's precise phraseology. We have only one question to ask Mr. Wilson. According to your, Calvinistic or predestinarian system, What can any one do to be saved, who is reprobated to damnation from all eternity?—ED.

THE CHRONICLE.

"And each the manners living as they rise."

GARDINER, FRIDAY, OCTOBER 15, 1830.

W. I. PORTS.—The Proclamation of the President declaring the British W. I. Ports, heretofore closed to our commerce, to be now open for U. S. merchantmen, will be found in this day's paper. The information which we had when our last paper was printed, that the terms conceded to by Mr. McLane were the same as those requested by Gov. Barbour, is incorrect. The terms are those proposed by an act of Parliament in 1825, which Gov. E. was authorized to accept, but which was refused by Mr. Canning. The condition of trade between the U. S. and the British West Indies is the same as it was before the ports were closed. We rejoice that this long desired object is at length attained. Whether it will prove of as much advantage to our commerce as has been anticipated, remains yet to be determined by actual experiment. On this point we find commercial men entertain different opinions.

The present King of the French, (he chooses not to be called "King of France," and here is a great distinction on principle) LOUIS PHILIPPE, was formerly in the United States quite low in his pecuniary circumstances. While the great Washington was President, he made him a long visit at his seat in Mt. Vernon. He is said to be enthusiastically attached to our republican institutions. He spent a considerable time in Maine. Many of our citizens recollect him well, as an intelligent, active and plain gentleman. He is now nearly sixty years old.

Gloucester sufferers.—We are happy to perceive that the spirit of generous sympathy for the unfortunate sufferers by fire in Gloucester, Mass. is beginning to show itself in different parts of Maine. Besides the taking of measures adapted to private liberality, the municipal officers of several towns have called town meetings to take the subject into consideration—as in Portland, Wiscasset, &c.

A fellow by the name of Twombly, near Lowell, Mass. returning from muster on the 30th ult. assaulted a girl between eleven and twelve years old, and having silenced her cries by threatening her with his gun, and dragged her into the woods, consummated his villainous purpose and left her. He has been apprehended and committed to prison. His trial will take place next Tuesday in Cambridge. It should be generally known that the punishment of this crime is, as it should be, death. If any sin should be "a sin unto death," this should be.

FOREIGN.

The intelligence from Europe continues of the most interesting character. A Revolution has broken out in the Netherlands and promises much in favor of the liberty of the people. The first revolutionary movement was in Brussels on the 26 August. The demand of the insurgents is for a Constitution, not granted of the King's will, but established by the people. During the conflict on that day several hundred citizens and soldiers were killed. Among the items of news brought by the Florida to New York, we copy the following relating to Holland &c. The spirit of Revolution is abroad in all Europe.

Most extraordinary reports are in circulation as to what is going on in Holland. It appears nearly certain that in several towns the citizen guard had been armed, and placed in military garrison. They mention Amsterdam, Rotterdam, Breda, &c.

Several letters arrived at Liege, announce that a great disturbance had occurred at Cologne, at Dusseldorf, and many other of the towns of Rhenish Prussia.

A Convocation of the States General has been fixed for the 13th of Sept.

Amsterdam, Aug. 30.—All the troops from Utrecht, Haarlem Leyden and Hague, are in full march for Antwerp, under the command of the Prince of Orange and Prince Frederick. The accounts from Liege are rather alarming. The States-General have been convoked for the 13th Sept.

London, Sept. 2.—The utmost excitement reigns throughout the whole of Brabant. At Antwerp the Belgic flag had been hoisted, and the town guard fired upon the people, and killed forty or fifty. At Rotterdam seven steam boats were freighted to convey 200 men each to Antwerp. At the Hague the King had refused to receive the Deputies from Liege, and threw those from Brussels into prison. It was also reported that one of them had been shot by his orders. He had determined not to comply with the demands of the people of Brabant, and had ordered 20,000 Dutch troops, under the command of the two princes, to proceed against the Belgians. At Brussels all remained quiet.

FRANCE.—The Chamber of Deputies proceeded, Aug. 24, to the election of President, and M. Lafayette, Vice President, was declared, on counting the votes, to be elected. M. L'Abbe de Bonaparte was appointed Vice President.

The following ordinance was issued by the King on the 23d August, and agreed to by the Chamber of Deputies on the 25th:

"Louis Philippe, &c.

"We have ordered and do order, that the following bill be submitted to the Chamber of Deputies by our Keeper of the Seals, and by M. Dupin, the elder, whom we have charged to explain the grounds of it:

Article 1. Those Frenchmen banished according to article 3 and 7 of the laws of Jan. 12, 1816, are restored to all their civil and political rights, and may, consequently, return to France.

They are also restored to the property and pensions they have been deprived of by that law, without prejudice to the rights acquired by others. This last regulation is applicable to those who have already returned to France by virtue of particular decisions.

2 The pensions thus restored shall not commence until the publications of this law.

3 It is not derogatory to the conditions of the fourth article of the before-mentioned law.

Given at the Palais Royal, Aug. 23, 1830."

The ex-ministers Polignac, Peyronet, Chantelance, and de Ranville, had been committed to prison, in the dungeons or towers of Vincennes.

A review of the national Guards, took place at Paris on Sunday the 28th, when the grand spectacle was presented in the Camp de Mars, of 40,000 men, composed of cavalry and infantry, equipped at their own expense in complete military array, and devoting themselves to the conservative police of the metropolis. On this occasion Gen. Lafayette presented to the King, four tri-colored standards to each battalion, on their taking the oath of allegiance to the Nation.

A proclamation issued by General Lafayette, against the assemblages of workmen in Paris, has had the desired effect, and they were now perfectly quiet.

"The imprisoned ex-Ministers had undergone a long examination by the Commissioners of the Chamber of Deputies."

A telegraphic despatch received in Bordeaux, by Gen. Janin, states that French vessels with the tri-colored flag are admitted by Spain.

Madrid, Aug. 19.—A courier who arrived here on a mission from M. Campana, the Captain General of Andalusia, told us that several bands, completely armed, and shouting "Long live the Constitution," following the example of the French, have suddenly risen in that province. The public tranquillity has been troubled at several towns, and at Grenada they have sung the hymn of Riego and the Traya.

London, Aug. 31.—The Court Gazette says:—We have authority to state that, immediately after an interview between King William and Gen. Baudrand, a letter of congratulation to the French King was written, and that it has received the signature, of our own gracious sovereign, we understand that in order to save time, and for the purpose of complying with the earnest desire of Louis Philip to have his authority recognized by the government of this country before that of any other State, no special Ambassador will leave England, but that it will be represented by Lord Stuart de Rothsay, or by Sir F. Lamb, if he should be in Paris.

The Gazette of the 27th contains the proclamation for convening the new parliament on the 26th of October, then to sit for "the despatch of divers urgent and important affairs."

Anecdote of the late Revolution in France.—Among the interesting anecdotes connected with the recent extraordinary events in Paris, the following well deserves a place: it is an extract, which has been politely furnished us, from a letter written by a young American gentleman in London, to one of his relatives in this state.

Extract of a letter from a young American in London.

"Our Minister, Mr. McLane, has a son at school, in Paris. He is a fine, spirited little fellow; and his guardians were fearful he might get into a scrape. They were right. He was at school when the glorious struggle commenced, and during the first, two days they succeeded in keeping him in; but when the firing began on the third day he could stand it no longer. He, with about a

dozen of the scholars, hid seige from within to the school-room door, which was well bolted and barred, and by storm, and the little garrison sallied out, some armed with rusty pistols, and others with pokers and stones. Luckily they did not arrive till the struggle was nearly over. Those who had stones fired; those who had rusty pistols returned in triumph to their school. * * * He had permission a day or two after, to go and see the procession of Deputies headed by La Fayette to offer to the Duke of Orleans the office of Lieutenant General of the Kingdom. Robert and his little corps mounted on a heap of stones to see the procession pass. As the General came by, the French shouted—"Vive La Fayette!" Bob bawled in English—"Long live Lafayette!" which attracted the attention of the General, who recognised him and took him by the hand to the palace."

The last few months have been unusually pregnant with events of great and stirring interest. Within a twelve month past it has been our pleasing duty to record more occurrences of a gratifying character than any previous year for a long time can parallel.

Most of these events of moment, in some degree or other, grow out of the spread of intelligence, and the advancement which the people of Europe are making towards the establishment of free institutions. First, there was the repeal of the corporation and test act; then the Catholic emancipation; then the victory of Russia over the Turks, from which the establishment of Greece as a separate and independent Government, and the enlargement of the commerce of the civilized world, were the gratifying corollaries. After this, the expedition of France against Algiers, and the overthrow of that barbarous city—events pregnant with important consequences—next occupied public attention. The news of this happy result had not yet been fully circulated throughout our country, when the columns of the public journals were again filled with still more engrossing intelligence—the amazing details of the French revolution.

The favorable conclusion of our negotiations with Great Britain is another item to be added to this list of momentous circumstances, which have taken place with such almost bewildering rapidity of succession. In this hasty enumeration we have not adverted to several minor revolutions in South America, to the death of the King of England, nor to existing commotions in Spain, which will yet end, no doubt, in the amelioration of the government, if not in the complete re-education of that trampled nation. N. E. Rec. Post.

By the President of the United States of America.

A PROCLAMATION.

Whereas, by an act of the Congress of the United States, passed on the twenty-ninth day of May, one thousand eight hundred and thirty, it is provided, that, whenever the President of the United States shall receive satisfactory evidence that the Government of Great Britain will open the ports in its Colonial possession in the West Indies, on the Continent of South America, the Bahama Islands, the Caicos, and the Bermuda or Somer Islands, to the vessels of the United States, for an indefinite or for a limited term; that the vessels of the United States, and their cargoes, upon the terms, and according to the requisitions, of the aforesaid act of Congress:

And whereas, the said act, it is further provided, that, whenever the ports of the United States shall have been opened under the authority thereby given, British vessels and their cargoes shall be admitted to an entry in the ports of the United States, from the Islands, Provinces, or Colonies of Great Britain, on or near the North American continent, and North East of the United States.

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hereby declare and proclaim, that such evidence has been received by me; and that, by the operation of the act of Congress passed on the twenty-ninth day of May, one thousand eight hundred and thirty, the ports of the United States are, from the date of this Proclamation, open to British vessels coming from the said British possessions, and their cargoes, upon the terms set forth in the said act; the act, entitled "An act concerning Navigation," passed on the eighteenth day of April, one thousand eight hundred and eighteen, the act supplementary thereto, passed the fifteenth day of May one thousand eight hundred and twenty, and the act, entitled "An act to regulate the commercial intercourse between the United States and certain British Ports," passed the first day of March, one thousand eight hundred and twenty-three, are absolutely repealed; and British vessels and their cargoes are admitted to an entry in the ports of the United States, from the Islands, Provinces, and Colonies of Great Britain, on or near the North American continent, and North or East of the United States.

Given under my hand, at the City of Washington, the fifth day of October, in the year of our Lord one thousand eight hundred and thirty, and the fifty-fifth of the Independence of the United States.

ANDREW JACKSON.

By the President:
M. VAN BUREN,
Secretary of State.

At a meeting of a number of the citizens of Gardiner, held at McLellan's hall on the evening of the 12th inst. to adopt measures relative to the formation of a Lyceum, E. L. Cushing was called to the chair and S. A. Kingsbury appointed Secretary. When it was voted unanimously that a Lyceum be formed.

Voted, to choose a committee of three to draw up a Constitution.

Voted, That K. B. Sewall, A. Berry and S. Kingsbury be that committee.

The committee withdrew and in a short time returned and reported the following which was unanimously accepted.

ART. I. This Society shall be called the Gardiner Branch of the American Lyceum.

ART. II. Its object is mutual improvement, by means of Lectures, Discussions, or such other exercises as shall be deemed expedient.

ART. III. All subjects which in their discussion involve the political or religious disputes of the day, shall be excluded from the Society. With these exceptions, all branches of useful Knowledge are its proper objects.

ART. IV. Any person may become a member of this Society by signing its Constitution and paying the admission fee, one dollar within three months after admission.

ART. V. In annual assessment of fifty cents shall be laid on each member, by neglecting to pay which for more than six months after due notice from the Treasurer, he shall cease to be a member of the Society.

ART. VI. The Officers of the Society shall be a President, Vice President, Secretary and Treasurer, whose duties shall be those usually belonging to such offices. Also three Directors, who shall be entrusted with the general management of the Society, and have authority to devise and carry into execution such measures as may promote its object.

ART. VII. There shall also be a certain number of Standing Committees with distinct titles to whom shall be referred all subjects coming before the Society.

ART. VIII. All Officers, except those enumerated under the seventh Section of the Constitution, shall be chosen annually by ballot.

After which the following officers were elected.

Edward Swan, President.
Arthur Berry, Vice President.
T. P. Chandler, Secretary.
T. G. Jewett, Treasurer.
E. L. Cushing,
K. B. Sewall,
A. Barrows, } Directors.

Voted, That the Directors appoint the next meeting at such time and place and in such manner as they may think proper.

Voted, That the proceedings of this meeting be published in the next Gardiner paper under the direction of the Secretary.

Voted, That this meeting be dissolved.
T. P. CHANDLER, Sec'y.

The celebrated Fisher Ames once wrote a letter to the editors of the N. E. Palladium, in which was published in that paper—entreating them not to follow the common custom of describing all the hard thunder showers, monstrous births, and horrid accidents they could hear of. There would doubtless occur, he said, every year, a number of heavy thunder showers, that would split oak trees all to shivers; and there would be sows that would eat up their own pigs, and large melons raised that would weigh—considerable—and monstrous great rats caught in traps, or who would barely escape with the loss of their tails; and, for his part, he supposed that if any man would only imagine to himself, a certain number, say two or three dozen, of these incidents to occur every year, he would be quite as wise as though he had duly read all the amazing particulars.

With what feelings must the government of Austria view the present situation of Lafayette, whom it so long held as a malefactor in a dungeon! It is related of Franklin, that when he signed at Paris the treaty of alliance between the United Colonies and France, he put on the same coat which he wore when he was grossly insulted by Wedderburne and the Lords of the Privy Council, in London. If Lafayette has retained the suit in which he escaped from Olmutz, he might resume it by the side of Phillip when the Austrian ambassador has his first audience of the Citizen King.

Destructive Fire in New York.—A fire broke out about three o'clock on Sunday morning in the bakery of Mr. William B. Humbert, 224 Bowery, which totally destroyed four buildings fronting on the Bowery, partially destroyed three others, and entirely consumed three houses in Elizabeth Street. The most distressing part of the calamity is that four persons who slept in the bakery were burnt to death.

It appears that there are employed in manufactures, in the parish of Leeds, 233 steam engines, of 3333 horses power in the aggregate. The quantity of coal annually consumed within the same circle, for man-

ufacturing purposes, is estimated at 150,000 tons; for domestic purposes, 200,000 tons,—total, 350,000 tons.

The census of the inhabitants of the First Ward in the city of New-York, is found to be 11,004—increased since 1820, 1175. The Mercantile Advertiser says it may now be predicted from the part of the census already taken, that the population of the city will be found to exceed 200,000.

APPOINTMENTS.

Br. N. C. FLETCHER has an appointment to preach in Wiscasset on Sunday, the 24th inst.

The EDITOR expects to preach next Sunday (the 17th) in Bowdoinham; the 24th in Waterville, and the 31st in Readfield.

MARRIED.

In Norridgewock, on Sunday evening last, by the Rev. Mr. Brimblecom, Mr. Thomas Jefferson Cope-land, editor of the Somerset Journal, to Miss Julia E. Townsend.

In Bath, Maj. Thomas Morse, of Phippsburg, to Miss Arabella G. Hillman, of Bath.

In Hallowell, by Rev. Mr. Shepard, on Tuesday evening last, Mr. Joseph C. Lovejoy, Preceptor of the Clerical School, Bangor, to Miss Sarah, only daughter of Samuel Moody, Esq.

In Illinois, on the 18th Aug. Mr. George C. Gooding, merchant, formerly of Portland, Me. to Miss Esther Sprague, formerly of Hallowell.

DIED.

In Boston, Jonathan Wilde, Esq. aged 66, for twenty years an inmate of the Boston Post Office.

In Portland, on Sunday last, Rev. Samuel Rand, aged 46.

In Castine, George Stickney, Esq. Attorney at Law, of Clinton.

In Bath, Mrs. Rachel Lambard, widow of the late Mr. Luke Lambard, in the hundredth year of her age.

In Boston, on Sunday afternoon last, Gen. John P. Boyd, late Naval Officer of Boston.

In Kobbinstown, Me. on Monday the 4th inst., Mrs. B. White, wife of Mr. John White, of Augusta.

In Milton, on Saturday last, Mr. Josiah Spurr, of Boston, editor of the American Commonwealth, aged 55.

In Charleston, Me. on the 26th ult. Dr. L. S. A. First, aged 40 years. A very distressing disorder, a disease of the heart and lungs, with which he had been afflicted for years, has at length brought him to rest in the arms of his Redeemer. Yes, he is at rest where the wicked cease from troubling. Our Brother and our friend is gone. His noble spirit has winged its flight to the bosom of his Father and our Father—his God and our God. A most affectionate wife and two fond children deeply mourn the loss of one of the best of husbands and kindest of parents. The Universalist Society in Charleston of which he has been an active, devoted, and efficient member ever since its formation, have met with a loss in this afflictive dispensation, which cannot easily be repaired. But being dead he yet speaketh. He has given another example of the excellency of our faith in the hour of pain and dissolution—another example, showing that Universalism is good to die by. He died firm and unshaken in the belief of the final salvation and union of all mankind in Christ, in Glory, in holiness and happiness, in the reward of immortality. Importantly benevolent, generous, kind, honest and upright in all his dealings, exemplary in his conduct, and unceasingly devoted to the best interests of society, and of all his fellow-beings, he was universally respected and beloved, and his death will be long lamented by an extensive circle of friends and acquaintances. While we mourn—and we cannot but mourn with deep feeling—we believe that our mourning shall be turned into rejoicing and our tears into unending joy in that blessed state where tears shall be wiped away from all faces and parting scenes shall be no more.—Comm.

MARINE JOURNAL.

Friday, Oct. 1.—Sailed, sch'r Robt. Roy, Fowler, Newburyport; Mind, Weymouth; Salem; Oaklands, Tuxedo; Boston; Bolivar, Starnes, do.; Benes & Polly, Baker, Dennis; Deborah, Jewett, Boston; Rising-Sun, Elbridge, Dennis; Liberty, Blanchard, Eastport; Worcester, Wain, Boston; sloop Betsey, Freeman, Sandwich.

Saturday, Oct. 2.—Sailed, sch'r's Nancy, Chase, Philadelphia; Wm. Barker, Rollins, Boston; sloop Emice, Perry, Sandwich; Anelia, Perry, do.; Com. Perry, Perry, New-Bedford; Liberty, Perry, Sandwich.

Sunday, Oct. 3.—Sailed, sch'r's Eliza-Ann, Moores, Boston; Mary, Jackson, Boston; sloop Edward, Sweet, Ipswich.

Wednesday, Oct. 6.—Sailed, brig Billow, Sampson, New-Orleans.

Thursday, Oct. 7.—Sailed, brig Jasper, Coburn, New-Orleans.

Friday, Oct. 8.—Arrived, sch'r Deborah, Jewett, Gloucester; sloop Rapid, Calif. Portland.

Saturday, Oct. 9.—Arrived, brig Arcturus, Haskell, Liverpool; sloop Fame, Crocker, Portland; Alexander, Bennett, New-Bedford; Deborah, Burgess, do.

Tuesday, Oct. 12.—Arrived, sch'r Sally-Ann, Rollins, Boston.

DISSOLUTION OF COPARTNERSHIP.

THE copartnership heretofore existing under the firm of J. D. GARDINER & Co. was dissolved on the 8th inst. All persons indebted to said firm are requested to make payment to JOHN D. GARDINER, who is duly authorized to settle the same.

J. D. GARDINER,
CHARLES F. GARDINER
Gardiner, Oct. 13, 1830.

POETRY.

MUTATIONS OF THE WORLD.

"As a venture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail."

A vessel was passing the calm summer seas,
And its crew were floating and fanning'd by the breeze,
While the radiant above, the bright waters beneath,
Smiled a promise of joy and of safety from death;
And it seem'd, as it sail'd along gallant and free,
A bright spot on the waves of eternity's sea:
Where now has that vessel gone? Sunk in the wave,
And the billows roll over its crew in their grave.

A city once stood in its power and its prime,
Which mock'd at the rude devastations of time;
While its pinnacles high and its banners unfurl'd,
Seem'd to threaten with slavery half of the world;
Where now is its glory? 'Tis crush'd to the ground,
And its moldering ruins lie fading around;
While the breeze, as it sighs thro' the moss on the walls,
While the shout of the free of long ages gone by—
And a voice whistles there, "Every creature must die!"

I thought on the heart once so light and so gay,
With smiles like the beams of a bright summer's day,
Each year as it came brought more bliss than the last,
And the hopes of the future were bright as the past;
Those years of the future are still flowing on,
But where is that cheerful heart? Broken and gone!
Those hopes once so brilliant are hush'd in the grave,
Disappointment's chill blights all the fruit that they gave.

I look'd on the starry sky, boundless and free,
And it seem'd in its vastness an emblem of Thee,
Though clouds may sweep o'er it, and tempests may lower,
They but sully its brightness and calm for an hour:
While all earthly things vanish, their pride and their fame,
Still Thou art immutable—ever the same!

MISCELLANY.

[From the Newark Chronicle.]

Whatever may have been the opinion of the Monks and Friars, in the darker ages of the world, or whatever may be the opinions of some, even at this enlightened period, in regard to the propriety or impropriety of free enquiry, upon the subject of religion, one fact appears self-evident, viz: Truth never can be the loser nor error the gainer by close investigation. Truth discloses its richest beauties, when made to pass the scrutinizing ordeal, while error seeks concealment to hide its deformity. The former will ultimately triumph over all opposition, whilst the latter will be chased from the intellectual world, and hushed in eternal forgetfulness.

It is well known to many that the sentiment which teaches the infinite benevolence, the impartial goodness, and the universal grace of that God whose name and very nature is Love, is fast gaining ground in this free and enlightened country. During a few years past, many circumstances have occurred to accelerate its progress. Men eminent for learning, talents and piety, some of whom have grown grey in the cause of reformed orthodoxy, have renounced their former views, and now proclaim that doctrine which contends that the devil, sin, hatred and unbelief, will finally be engulfed in the vortex of nonentity, and God, holiness and consequent happiness alone survive. Among them, the Rev. WALTER BALFOUR, by his candor, erudition and deep research in Biblical criticism, has attracted the attention of many. Since his change of views, he has published to the world several theological books, which may be considered standard works in defence of the doctrine of universal salvation. In these works, the doctrine of endless future misery is critically examined. All the texts, from Genesis to Revelations, upon which reliance is placed by his opponents, to support this sentiment, he has, in a cool, candid and Christian spirit, considered, and in submitting his inquiries to the inspection of the learned world, unhesitatingly affirmed, that in his opinion the doctrine of endless hell torments, has no foundation in the Bible.—This conclusion is not the deduction of metaphysical reasoning, but is drawn from a series of facts, and sanctioned by the testimony of Heaven.

Notwithstanding these works have been before the public for years, and had an extensive circulation in many parts of the world; and although the author has challenged the learned world to gainsay them, they yet remain unanswered. This fact has greatly enhanced their value, and led many to suspect that they are irrefragable.

The object of this communication is to solicit the learned clergy or laymen, to a close examination of these works, for if they are false, it is high time they were confuted. They have already done too much evil. The writer of this article has no desire to be deceived upon this important subject. Happiness to him is as dear as it can be to any one. There are thousands in the same situation. Therefore, if the books to which he alludes, contain important errors; and if a belief in the doctrine for which they contend, involve infinite consequences, a duty to society, to the cause of truth, and to the God of Heaven, loudly calls upon the learned to come forward, and in all their wisdom give them a successful overthrow, that their deformity may be held up to the gaze of a now deluded people. Gentlemen, if the doctrine for which you contend, be an awful reality, what must be your reflections, when standing before the assembled universe, you see hundreds of thousands of your fellow beings, who, in consequence of this delusion, are about to be hurled down to the regions of unending woe!—Methinks you will then exclaim, "poor deluded creature, had I discharged the duty I owed to you and my God, I should have knocked down the stumbling blocks over which you have fallen, and then perhaps a better fate would now await you." This is no trifling subject—it demands your serious consideration.

The works to which I solicit your attention, are of no ordinary merit. The analysis and perspicuous diction in which they are presented, and the sacred foundation upon which they are based, entitle them to

the candid perusal of the wise and the good.

If a refutation is attempted, it is hoped that it may be by the most skillful hand, that no error may escape unnoticed. Upon the supposition that the works are a delusion, the sooner they are confuted, despised and forgotten, the better, to which the writer of this, and all lovers of truth, will add their hearty amen.

A FRIEND TO TRUTH.

OLD ENGLISH.

WICKLIFF'S TRANSLATION OF THE PRODIGAL SON.

Our common version of the bible was made in the reign of James the First.—The earliest English translation was Wickliff's finished in 1381. Wickliff's translation of the Prodigal Son is considered an example of the best English style of that time—Wickliff's English, obsolete as the orthography is, is intelligible; and this specimen serves to illustrate the change produced in our language in the two centuries, which elapsed between the reigns of Richard II. and James I. of England.

"A man had tweye sones, the yonger of hem seide to the fadir 'Fadir, geve me the porcioun of catel that fallith to me;' and he departed to them the catel. And after many dayes, whenne alle things werein gederid togidre, the yongere son went forth in a pilgrimage into a fer countrie, and ther he wasted his goodes in lyvinge lecherously. And after that he hadde endit alle thingis a stronge hungur was made in that cuntree, and he began to have nede. And he went and drough him at oon of the cyteseynes of that cuntree, and hesent him into his toun, to feed swyn. And he couvitede to fille his womb of the coddis that the hoggis eeten and no man gaf him. And he turnede agen into himself, and saide, 'How manye hirid men in my fadir's had plenty of looues, and I perich here thourou hungur! I schal rise up and go to my fadir and I schal seye to him, fadir I have synned into heune and bifore thee, and now I am not worthi to be clepid thi sone; make me as oon of thine hirid men.'" And he rose up and came to his fadir; and whenne he was yett alter, his fadir, sigh him, and was stired by mercy, and he ran and fell on his necke, and kyside him, and the sone seide to him, 'Fadir, I hau synned into heune and bifore thee, and now I am not worthi to be clepid thi sone.'" And the fadir seide to his seruantis, 'Swithe bryngye ye forth the first stole, and clothe ye him, and gye ye a ryng in his hond, and schoon on his feet. And bryngye ye a fat calfe and slegh ye, and ete we and make we feeste, for this my sone was deed, and hath lyved agen, he perischide and is founden.'" And alle men bigunnen to eat. But his elder sone was in the field; and whanne he cam, and neighede to the hous, he herd a symonye and a crouthe. And he clepide oon of the seruantis, and axide what these thingis were. And he seide to him, 'Thi brother is come, and the fadir slough a fat calfe, for he resseyuede him safe.'" And he was wrooth, and wolde not come yn; therefore his fadir gede out and bigan to preye him, and seyde, lo, so manye yerris I serue thee, and I neuer brake thi commandment, and thou neuer gaue to me a kide that I with my friends schulde haue etun. But afir this thi sone that hath denourid his substance with hooris, cam, thou has slayn to him a fat calfe.'" And he seide to eim 'sone thou art euer more with me, and alle my thingis be thine. But it behothe to make feast and to haue joye for this thy brother was ded and lyude agen, he perischide and founden."

Anatomy.—From the reluctance manifested in submitting bodies to inspection after death, one might really conceive people wished to carry their infirmities and diseases along with them into the next world. It is unspeakably ridiculous to witness the fear which is entertained that some part of the body may be deprived of the privilege of rotting in a cemetery.—To remove a diseased organ, cleanse it with a little water, display the morbid actions which have taken place and then immerse it in spirits, in order to preserve it as a specimen of a peculiar affection, for the instruction of the rising generation, constitutes an act of so shocking and inhuman a character that no one can look upon it without horror! The prejudices of the pious and learned are here of a similar nature with those of the profane and ignorant. If philosophers be incapable of diffusing purer and more rational views among mankind, at any rate, we ought to expect something from religion: independently of the general exalted tenor of Christian doctrines, respecting soul and body, there are numerous passages in sacred writ, immediately relative both to the nature and value of the latter; so that as consistent professors of Christianity, we ought immediately to lay aside prepossessions inherited from the pagan nations of our ancestors. Even the very ritual of our Church daily pronounces the solemn truth, as each corpse is deposited in the grave. "Earth to earth, ashes to ashes, and dust to dust."

What a coil do men raise about a few ashes—a handful of dust! Yes! the very men who will not allow the industrious anatomist, intent on aiding suffering humanity to touch a hair of a dead carcase, will unite and march to the field of battle, there to deal forth death doing blows, to hew their fellows into pieces, and scatter the mangled corpses to the beasts of the forest and the fowls of the air! And should the fate of war grant them a short interim of repose, after their bloody labors, they calmly proceed to the last sad offices of plunder and burial. Yes, even then they must be decent.

So thoroughly idle and vain are the fears of man, in this case, that nothing but ignorance, and indulgence in the grossest prejudice, could maintain them in existence. The outcry commonly made against dissection, creates a strong feeling of repugnance, by referring primarily to disinterment. "No man is safe in his grave," is the watch-word which passes from one to another; and the alarm once given, few are at the pains to inquire into the nature of the danger. But shall we do it for them? Save them from what? We would ask. From corruption? from affording a nidus for revelling riots of myriads of reptiles? from the gnawings of vermin? No! from these dangers no man is secure—but such are not the perils which appear to be most dreaded. Men fear they shall fall into the hand of one who will carefully prepare and display the wonderful mechanism of their frame—they are alarmed lest their bones should be cleansed from impurities—arranged in comely order, and protected alike from weather, worms and decay!

We repeat, this is every thing which the most infuriate detest of a dissecting room can reproach the anatomist with—every thing which any person had to dread from being anatomized! And yet, under what appalling and disgusting ideas do certain people of feeling represent this process to their mind! They cannot conceive an anatomist endowed with the same sensibilities as other men. Nevertheless, the delicate minded individuals, these unusual creatures of sensibility, these lovers of decency, and preconizers of humanity, can stomach many a dirty practice in common life; indulge in sensual habits, pander to the body, neglect the mind, and then, in true Pharisaical style, bid the poor anatomist to stand aloof, because, forsooth, he is an uncleanly thing. [Dr. Thompson's letter on anatomy.]

AN EXTRACT.—"There is an even-tide in human life; a season when the eye becomes dim, and the strength decays, and when the winter of age begins to shed upon the human head its prophetic snows. It is the season of life to which the Autumn is the most analogous, and which it becomes; and much would it profit you, my dear brethren, to mark the instruction the season brings. The spring and summer of your days are gone, and with them not only the joys they knew but many of the friends who gave them. You have entered upon the autumn of your being—and whatever may have been the profusion of your spring, or the warm temperament of your summer, there is yet a season of stillness or solitude which the beneficence of heaven affords you, in which you may meditate upon the past, and repose yourself for the night change you may soon undergo."

"It is now you may understand the magnificent language of Heaven—it mingles its voice with that of Revelation—it summons you in the hours when the leaves fall and the winter is gathering, to that evening study which the mercy of Heaven has provided in the book of Salvation. And while the shadowy valley opens, which leads us to the abode of death, it speaks of that love which can comfort and save, and which can conduct to those green pastures and those still waters, where there is an eternal spring for the children of God."

QUERY.—When an orthodox minister, after making his best endeavors, finds himself unable to get up a revival, has his people any right to find fault with him, since they say revivals are the work of God?

A GOOD OFFER.
THE subscriber, wishing to change his situation in business, offers for sale his whole establishment (situated in Fairfield, at Kendall's Mills, on the stage and river road, three miles above Waterville village), consisting of a large convenient two storied house, nearly finished, well situated for one or more families or for a public house; attached to which is a convenient well of water and about an acre of valuable land, situated for a garden or building lots. One half of a new saw mill built by Capt. William Kendall on his own land, reciprocating principle, which promises to do good business. An unfinished half of a new manufacturing building, consisting of a large and convenient building well finished—furnished with a shingle machine; a machine for saving staves; the machinery for carding wool dressing cloth, a rope spinner and three looms, with a well established share of custom in carding and dressing, and in retailing Sattinette and other cloths. Also a blacksmith's shop with mill Coal, and tools conveniently situated for the advantage of water power. Said establishment is situated in a growing village—on a never failing water privilege, is surrounded by a beautiful and flourishing country, and offers a rare opportunity to a business man of some capital. The whole or any part of said establishment will be sold on very liberal terms. For particulars inquire of the subscriber, ATHERTON & LANE, at Waterville, or Messrs. ROBINSON & PAGE, at Bangor.

COLOURING.
THE real Indigo Blue coloured in good style, and Sattinette manufactured at the Factory of the subscribers, at short notice. Orders by stage or otherwise promptly attended to.
FAIRBROOK & M'INTIRE.
Fairfield, Sept. 20, 1830. 40-6

COLLECTOR'S NOTICE.—FITSTON.
NOTICE is hereby given to the non-resident owners and proprietors of land in Pittston, in the county of Kennebec, that they are taxed in the bills committed to me the collector, collector of said town for the year 1830—as follows, to wit:
Eben's Williamson—20 acres improved do. \$7.68
76 acres unimproved do. 2 buildings.
And unless said taxes and all necessary intervening charges are paid to me the subscriber on or before Monday the twenty-seventh day of December next, so much of said land will be sold at public vendue at the store of Stephen Young, in said Pittston, at ten o'clock, A. M. on said 27th day of December next as will be necessary to discharge the same.
WM. TROOP, Collector.
Pittston, Sept. 24th, 1830. 40

NOTICE.
THE subscriber having made a change in his business, hereby gives notice that all demands due him must be paid forthwith, or they will be left with an Attorney for collection. JAMES BOWMAN.
The business will continue to be carried on in all its branches at the old stand, by JAMES BOWMAN & CO. where all customers and the public generally are invited to call.
Gardiner, Sept. 18, 1830. 39

TAILORING.

ROBERT WILLIAMSON tenders his thanks to his friends and the public for their patronage and respectfully solicits a continuance of their favors. He would also inform them that he still carries on the business at his old stand, opposite E. M'Lehans' hotel in Gardiner, where every exertion will be made for the accommodation of his customers; and he pledges himself that their garments shall be made after the latest fashions. The workmanship of all garments made at his establishment he warrants to be of the neatest style, and in a faithful and workmanlike manner.

Having had considerable experience in cutting, making and trimming Military Uniforms, he would give notice to those who have occasion for them, that they can be accommodated at his shop at short notice, and he can assure them, that they shall be made after the most approved patterns, and according to law.
Gardiner, Sept. 10, 1830. 37-3m

NOTICE.

THE subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise.

A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

Boston, April 17, 1830.

REFERENCES.

Mr. James Bowman, Messrs. W. R. Babson, & Co. } Gardiner.
E. H. Lombard, Esq. } Hallowell.
Hon. James Bridge, } Augusta.
Clas. Williams, Esq. }
Messrs. Vose & Bridge, } Portland.
Messrs. Cram & Cahoon, }
Benj. Willis, Esq. }

DIGEST OF PICKERING'S REPORTS.

A Digest of Pickering's Reports, by Willard Phillips, Esq. will speedily be published. This digest will contain the seven volumes of Pickering's Reports, beginning with the second. The eighth volume, the publication of which will soon be completed, will be included in this digest. It will also contain a list of the statutes explained and commented on in these seven volumes of the Reports. RICHARDSON, LORD & HOLBROOK.
Sept. 9.

INSURANCE AGAINST FIRE.

THE subscriber, Agent of Manufacturers Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE.
Gardiner, Nov. 1, 1829. 17

PRAYER BOOKS.

JUST received and for sale at WM. PALMER'S Book-Store, a variety of cheap Common Prayer Books.—Price 25 cents, New Hymns, 12 1/2 cents.
Gardiner, Sept. 2, 1830. 26

ADMINISTRATOR'S SALE.

BY virtue of a licence from the Judge of Probate for the county of Kennebec, will be sold at Auction on Monday the 25th day of October next, (sale to commence at 10 o'clock in the forenoon on the premises) so much of the real estate of STEPHEN JEWETT, late of Gardiner, in said county, deceased, as will produce the sum of nine hundred and forty-five dollars for the payment of his debts, and incidental expenses. Said Estate is situated in Gardiner village, being lot No. 3, and containing several good house lots. Also a large two story Dwelling House, with the lot on which it stands, being part of the same lot No. 3. Also a small FARM, containing about 40 acres, being part of lot No. 22, on the Brunswick road, so called, about two miles from the village of Gardiner.
WM. H. JEWETT, Admr.
Gardiner, Sept. 22, 1830. 39

SALE AT AUCTION.

TAKEN on Execution and will be sold at public vendue to the highest bidder on Saturday the 13th day of November next, at ten o'clock in the forenoon, at E. M'Lehans' Hotel, in Gardiner, all the right in equity which Josiah Sprague, of Gardiner, has of redeeming the following described premises, to wit—a certain lot of land and buildings thereon, situated in Gardiner, being on the road leading from Kennebec river (between A. S. Chadwick, Esq. and John P. Hunter's lot) to John M'Cauleand, adjoining land owned by B. Elwell, J. Phaised, M. Woodward and Joseph M'Cauleand, containing about twenty acres, being the same where the said Sprague now resides.
EZEKIEL WATERHOUSE, Constable of Gardiner.
Gardiner, Sept. 16th, 1830. 29

CONSTABLE'S SALE.

KENNEBEC SS.
TAKEN on Execution and will be sold at public auction, on Saturday the sixth day of November next, at ten o'clock, A. M. at the house of Ekanah M'Lehans, of Gardiner, in said county, all the right in Equity which Nathaniel Marston has to redeem a certain piece of land (with the buildings thereon) situated in said Gardiner, on the west side of the road leading from the Litchfield Road, so called, through the Horse Shoe Point settlement, bounded northerly by land of James Littlefield; southerly by land now occupied by Caleb Taylor, and being the same land on which the said Marston now lives.
A. PLUMER, Constable of Gardiner.
Gardiner, Sept. 17, 1830. 39

SHERIFF'S SALE.

KENNEBEC SS.
TAKEN on Execution and will be sold at public vendue on Saturday the sixteenth day of October next, at ten o'clock, A. M. at the house of Ekanah M'Lehans, of Gardiner, in said county, landholder, all the right in Equity which Capt. John Hutchinson, of Pittston, has to redeem the following described real estate situated in Pittston, in said county, and bounded as follows, viz.—southerly by a road leading from Kennebec river through Pittston to Whitefield and Windsor; easterly by land owned by Henry Dow; northerly by land formerly owned by Major Seth Gay; westerly by the Dearborn farm (so called) being part of lots No. 2 & 3, containing about sixty-three acres, with the buildings thereon.
J. JEWETT, Dep. Sheriff.
Gardiner, Sept. 14th, 1830. 38

SHERIFF'S SALE.

KENNEBEC SS.
TAKEN on sundry Executions and will be sold at public vendue, at Thomas Stevens' Hotel in Gardiner, on Saturday the 30th day of October next, at ten o'clock in the forenoon, all the right which James Thornton has to redeem the following described real Estate, together with the buildings thereon, viz. situated in Hallowell on the westerly side of the road leading from Gardiner village to Hallowell village, and opposite James M'Carly's; and is the same land that said Thornton purchased of Wm. Marshall, and now mortgaged to Thos. N. Atkins.
JESSE JEWETT, Dep. Sheriff.
Sept. 17, 1830. 39

LOST.
ON Tuesday the 21st inst. a WALLET containing Ten Dollars, and a Note for Fourteen Dollars with several endorsements. The person finding the same shall be suitably rewarded on returning it to the subscriber.
L. L. MACOMBER.
Gardiner, Sept. 23, 1830. 39

FOR SALE OR TO LET.
A small but convenient Dwelling House, pleasantly situated on the north side of Coblescotee stream, near the lower bridge, formerly occupied by Joseph M'Cauleand. For further particulars inquire of
RICHARD CLAY.
Gardiner, Sept. 23, 1830. 39

NOTICE.

ALL persons indebted to the subscribers by note or account, are requested to make payment by the first of November next or their demands will be left with an Attorney for collection.
JOHNSON & HEALD.
Gardiner, October 6, 1830.

WANTED.

200 BUSHELS OF FLAX SEED, by
A. T. PERKINS.

Statement of Manufacturer's Insurance Co's Stock, on the morning of the seventh day of August, 1830.

AMOUNT OF CAPITAL paid in,	\$300,000
INVESTED AS FOLLOWS, viz.	
In City Bank Stock, seven hundred shares,	\$70,000
Atlantic Bank do, three hundred and seventy-five shares,	37,500
North Bank Stock, one hundred shares,	10,000
Tremont Bank Stock, eighty-four shares,	8,400
Commonwealth Bank Stock, fifty-three shares,	5,300
State Bank Stock, ninety-nine shares,	9,900
Real estate in State Street, Boston,	21,625
Loans on Bank Stock as collateral,	38,850
Loans on Mortgages,	\$2,417 38

In addition to the above named investments, the Company, have a considerable surplus amount invested in mortgages and other securities, and hire no money.
C. W. CARTWRIGHT,
SAMUEL HUNT.

Boston, August 20, 1830. Personally appeared before me, Charles W. Cartwright, President, and Samuel Hunt, Secretary of the Manufacturers Ins. Company and made oath that the foregoing statement, signed by them is true.
JESSE PUTNAM, Justice of Peace.

The subscriber, agent for the above company, continues to issue Policies on most kinds of property exposed to loss by fire.
E. F. DEANE.
Gardiner, Sept. 6, 1830. 37

EMERSON'S SPELLING BOOK.

THE NATIONAL SPELLING BOOK, and Pronouncing Tutor; containing the rudiments of Orthography and Pronunciation, on an improved plan, by which the sound of every syllable is distinctly shown, according to Walker's Principles, with Progressive Reading Lessons. By E. D. Emerson.
New Recommendations.

Baltimore, April 15, 1830.

I have recently examined Emerson's National Spelling Book, with much satisfaction. It is inferior to no one with which I am acquainted. In his attempt to exhibit the exact pronunciation of each syllable in every word, on a new plan to be easily understood by the learner and to suit the arrangement to the progress of the pupil, better than is done in any other works of a similar character, I think the author has fully succeeded. I hope and believe that it will be extensively used in the schools of our country.

Principal of Mount Hope Institution.

It is the best work of the kind which I have examined both in the orthography, pronunciation and arrangement of the words. WM. H. COFFIN.

Principal of the Public School No. 1, Baltimore.

The National Spelling Book, is in my opinion far superior to any other used in our community. The number of words found in the book, with the judicious classification and arrangement adopted by the compiler in order to facilitate instruction in spelling, will, I do not doubt, be regarded by intelligent teachers with approbation. I hope it will be extensively introduced into use.

JAMES E. SEARLY,
Teacher, Fell's Point, Baltimore.

I have attentively examined the National Spelling Book, and acquiesce in the very numerous and respectable testimonials of approbation it has already received, in pronouncing it the best work of the kind that has come under my notice. The work is eminently calculated to facilitate the study of orthography in its intimate connexion with the orthography of the language, without resorting to false orthography, which is possessed of many disadvantages. If my favorable opinion can be of any weight, I cheerfully offer this candid expression of it.
JAMES K. CHAFFIELD,
Principal of the Public School Eastern Dis. Baltimore.

I have examined with equal attention and satisfaction the National Spelling Book, and hesitate not to say, that it is the best Spelling Book I have ever seen. It is what it professes to be, and what has long been wanted, a correct and accurate Spelling Book according to the best standards of orthography and pronunciation. By the aid of this book, every sound in the English Language, will be acquired with ease, and the defects too prevalent in adults, and even in many who are reputed to be well educated, will be prevented.—I do most cordially recommend it to teachers throughout the U. S.
NATHANIEL N. IBBETSON,
Inst. Water, Baltimore.

The National Spelling Book I have examined with some care, and think it judiciously arranged and well adapted to elementary instruction. F. WATERS.

S. T. D. Prin. of an Academy, Baltimore.

It will doubtless become a standard work for our schools, as it is happily calculated to aid teachers and instruct youth.
Baltimore Minerva.

In compliance with your request I have examined the National Spelling Book, and consider it a judicious and successful attempt to simplify the usual mode of instructing children, in Orthography and Pronunciation.
SAMUEL ECCLESTON,
President of St. Mary's College, Baltimore.

We now take occasion to mention the National Spelling Book, as one which appears to justify on inspection the many approbatory notices of it which we have seen in different quarters, and indeed to have strong claim to the favorable regards of parents and teachers. From its general scope and arrangement it seems entitled to a place in the first rank of the class.

Baltimore Patriot.

Having examined the National Spelling Book, I cheerfully certify that I consider it well calculated to promote the advancement of children.

MICHAEL POWER,
Principal of Asbury College.

Having examined with attention a copy of the National Spelling Book, I have no hesitations in saying that in arrangement of words, and in correctness of pronunciation and orthography, it is superior to any work of the kind which I have seen.

JAS. F. GOULD,
Prin. of the Baltimore Female Lyceum.

I have examined the National Spelling Book, and am satisfied it is well calculated to facilitate the progress of youth in acquiring a correct pronunciation.

JOSEPH WALKER,
Teacher Fell's Point, Baltimore.

I feel no hesitation in expressing my belief, that it affords greater facilities to the young in learning to spell, read and pronounce the English Language with accuracy, than any similar work with which I am acquainted. So far as I shall have occasion for such a book in my seminary I shall use it in preference to any now extant. The abridgement of the same work is an excellent little thing, and no less entitled than the former to the serious attention of teachers, parents, and others who feel interested in the advancement of primary instruction.

D. KING,
Prin. of the Female Institute, Baltimore.

This work is now adopted in great proportion of the schools of New England, and is also extensively used in the State of New York, in Philadelphia, Baltimore, Cincinnati, St. Louis, (Miss.) Mobile, &c. It is used exclusively in the public schools of Boston, and is recommended by all the Teachers, and also by many clergyman, Professors and Presidents of Colleges, and other literary men. Published and for sale by RICHARDSON, LORD & HOLBROOK, Boston: also for sale by P. SHELTON, Gardiner. Sept. 7.

PRINTING.

Of all kinds executed with neatness at this Office.

NEAL'S ADDRESS.

DELIVERED before the Alumni of Waterville College, for sale at the Book-Store of WILLIAM PALMER.

CHRISTIAN INTELLIGENCER.

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Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

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No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

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